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CLOUD MESSENGER

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KĀLIDĀSA

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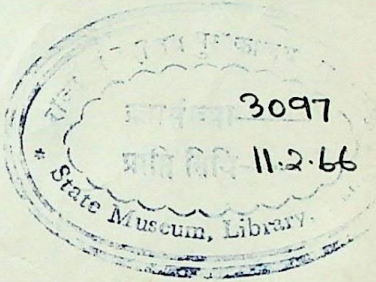

Kālidāsa

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PREFACE

The *Meghadūta*, 'Cloud Messenger', is a love-lyric conceived by Kālidāsa in a moment of rare inspiration. The hundred-fold beauties of Nature as seen in the rainy season of the Indian plains, the local legends of holy spots from Rāmagiri to Kailāsa, punctuating the path of the cloud, and the emotional reactions and sentiments of the flowers, plants, birds, animals, men and women of the country-side and cities and also of divine beings are interwoven in a poem of unexcelled charm. These different worlds of motifs present an idyllic lyric the like of which the world has rarely seen.

Its permeating sentiment is Love in separation (*Viraha-Śṛiṅgāra*) of a youthful Yaksha from his beautiful wife.

Macdonell has observed: "Kālidāsa's *Meghadūta* is a lyrical gem which won the admiration of Goethe. It consists of 115 stanzas composed in the Mandākrāntā metre of four lines of seventeen syllables. The theme

is a message, which an exile sends by a Cloud to his wife dwelling far away."

P. Johnstone writes about Kālidāsa : 'In respect of true poetic feelings for the aspect of nature and insight into both the manly and the tender moods of human emotions, he stands very high among the great poets of all lands and ages.' 'The theme is a message which an exile sends by a Cloud to his wife dwelling far away. The exile is a *Yaksha* or attendant of Kubera God of wealth, who for neglect of his duty, has been banished to the groves on the slopes of Rāmagiri in Central India. Emaciated and melancholy, he sees at the approach of the rainy season, a dark cloud moving northwards. The sight fills his heart with yearning, and impels him to address to the cloud, a request to convey a message of hope to his wife in the remote Himālayas. In the first half of the poem the Yaksha describes, with much power and beauty, the various scenes the cloud must traverse on its northward course :: mount Āmrakūṭa, on whose peak it will rest, after quenching with showers the forest fires ; the Narmadā winding at the foot of the Vindhya hills ; the town of Vidiśā and the stream of Vetravatī; the city of Ujjayinī

in the land of Avanti ; the sacred region of Kurukshetra ; the Gaṅgā and the mountain from which she sprang, white with snowfields ; till Alakā on Mount Kailāsa is finally reached. In the second half of the poem, the Yaksha first describes the beauty of the City and his own dwelling there; going on to paint in glowing colours the beauties of his wife, her surroundings and her occupations, he imagines her tossing on the couch, sleepless and emaciated, through the watches of the night. Then, when her eye rests on the window, the Cloud shall proclaim to her, with thunder-sound, her husband's message, that he is still alive and ever longs to behold her, (Macdonell).

Outwardly the *Meghadūta* is a love-poem imbued with the scarlet passion of youth. The Cloud is the symbol of Kāma as suggested by Yaksha : "In Indra's realm you are the Sire Lover of Dame Nature (*jānāmi tvāṁ prakṛiti-purushaṁ kāmarūpaṁ maghonaḥ*, 6). The Cloud is *Kāmārūpa*, the basic instinct of Love born of the Mind, of the Creator (*Manasija*, or *Saṁkalpayoni*) which was the primeval seed of the divine will, as stated in the Ṛig Veda (*Kāmastadagre somavartatādhi manaso retaḥ prathamaṁ yadāsīt*, RV.

10.129.4). The Cloud is the great sprinkler of vital sap that fecundates the earth ; so is *Kāma* designated as *Vṛishā*, ' sprinkler of the seminal germ'.

When the cloud appears Nature becomes aglow with the animation of *Kāma*. The parched earth responds to the cloud's intimation by showing her mushroom off-shoots. The shrunken Vindhyan rills swell in amorous joy to greet the cloud's showers. The plants like the *Kuṭaja*, *Kadalī*, *Kadamba*, put forth rich flowery offerings to the cloud. The cranes flying in the sky experience the joys of becoming fertile. The rainbow shining like mingled radiance of all gems that beautify the dark image of the cloud is the symbol of the multi-hued desires that fleet across the mind when sparked by love. They are not different from the peacock plumes dancing to welcome the rainy cloud.

A wild welcome awaits the Cloud alround : by the village-girls who know that the crops depend on him ; by the urban beauties whose love glances reap in full the joy of sensuous life ; the elephants in ichor ; the deer enjoying the sight of *Nipa's* bloom green and grey and eating the first shoots of *Kandalī* roots tracing the

path of Cloud's progress in the glades. In the green hedges of the *Ketakī* shoots, in the *Jambū* groves dark with ripening fruits, and in the wild fig trees, everywhere a new festival of joy ensues at the sight of the Cloud and hearing the voice of its thunder. The Cloud receives universal acclamation. The pet peacocks dance to welcome him, the scented fumes perfuming ladies' locks rise curling out of the windows to feed the bulk of the Cloud. Even the house-tops with the scent of flowers and red with the lac-marks of the springing girls' feet give the Cloud a cheer. The Cloud-messenger brings to every loving heart longings of fond embraces; happy lovers as well as those in separation are brought by the Cloud under love's desire.

In the *Meghadūta* Nature with its bounty of flowers and plants, birds and animals, human beings and divine beings is depicted as a character invested with an eloquent voice whose intimations may be decoded variously in terms of love. The Poet's theme in creating the surcharged atmosphere of psychical and physical passion is to sublimate it by offering at the holy feet of Śiva. The route from Rāmgiri to Kailāsa is punctuated with sacred spots

where the Cloud bearing the load of the amorous messages of *Kāma* from all his clients on earth and in heaven bows before the Divine Presence, e.g. in the temple of Mahākāla at Ujjayinī where he participates in the choral music and dance of the shrine; at Devagiri where Skanda as the second Self of Śiva is to be bathed by the Cloud transmuting himself into a flowery shower. By drawing his vapours from the holy waters of the Sarasvatī, the Cloud would be rendered pure in heart, only remaining black in its outward hue. Then drinking the crystal-clear waters of the Gaṅgā the Cloud is asked to cast away even his dark shadow and reach the snowwhite mountain of Kailāsa where he should see his pure reflection in the mirror-like waters of the Mānasarovara.

Mount Kailāsa who receives the Cloud as his guest, rises high with white peaks filling the skies as the gleaming stockpile of Śiva's smiles. Under the veneer of this description the symbolism of Kailāsa is seen, viz. that it is the great principle of Mind experiencing the ecstasies of *Ānanda* of sublimated *Kāma*. At this point the cloud is advised to advance in reverence and to lay out his form as steps for fair Gaurī and Śaṁbhu

to plant their holy feet on his body. This is the highest point of Yogic *sādhanā* where the Cloud finds his place on the *Maṇitaṭa*, the Jewelled Throne, which is the same as *Maṇipadma*, the Thousand-petalled Lotus of the Mind (*Sahasradala-Padma*).

Such is Alakā where Manmatha for fear of Śiva who dwells on the hill, strings not his bow of black bees, pointing to the highest state of the sublimation of *Kāma* intended by Kālidāsa.

The *Meghadūta* is a poem of red passion, but intended for dedication to Śiva. As stated in the *Kumārasambhava*, Kālidāsa's Śiva is the archetypal *Saṃyamin*, Lord of Yoga, who having shut the nine portals of the mind towards the external world, concentrates on the Imperishable Divine Akshara Brahma in the centre of his heart. Both Śiva and Pārvatī perform *Tapas-sādhanā*, and their union takes place in the most sublime seat of the Mind which, as pointed out above, was the Jewelled Seat in the midst of his matted locks (*alaka*) symbolised as the City of Alakā.

Alakā is the City of Yakshas. Each Yaksha is a type of mind as stated in the Yajur Veda : *Yadapūrvaṃ*

yaksham antaḥ prajānāṁ tanme manaḥ Śivasaṁkalpamastu, (*Yajur*, 34.2). The mind as *Yaksha* is also known as *Rājā*, ' Light Radiant ' and their King Kubera is termed *Rāja-Rāja*, ' Light of Lights '. Each sense of perception and action is a light amongst whom Mind is the great Light controlling them all. But the flickering Mind is Kubera, 'of ill-formed body', the epithet showing that it is out of the plumbline, deviating on this side and that, always rebellious like the *Pramatha*. The right ideal for each Yaksha or Kubera is Śiva in his *Sthāṇu* form, i.e. changeless eternal consciousness in the Samādhi state, enjoying the death-conquering state of illumination. Thus each Kubera lives in his Alakā with Śiva as friend (*matvā devaṁ dhanapati-sakhaṁ yatra sākshād vasantam*). This is the message of Kālidāsa for the invocation of Śiva which he has conveyed through the *Meghadūta* and the *Kumārasambhava*.

I feel happy to be able to present the *Meghadūta* with Wilson's translation in this form at the time of the 26th International Congress of Orientalists. It occured to me that some of the choicest gems of Indian Thought may be placed before the delegates and for this I selected the *Gitā*, *Meghadūta*, *Gīta-Govinda* and select

Vedic Mantras under the title *Chhandasvatī Vāk*. These are like fragrant flowers placed in the hands of the World Orientalists visiting India.

Vasudeva S. Agrawala
Professor,
Banaras Hindu University ;
Founder-Director Vedāraṇyaka Āśrama,
VARANASI—5.

23 December, 1963

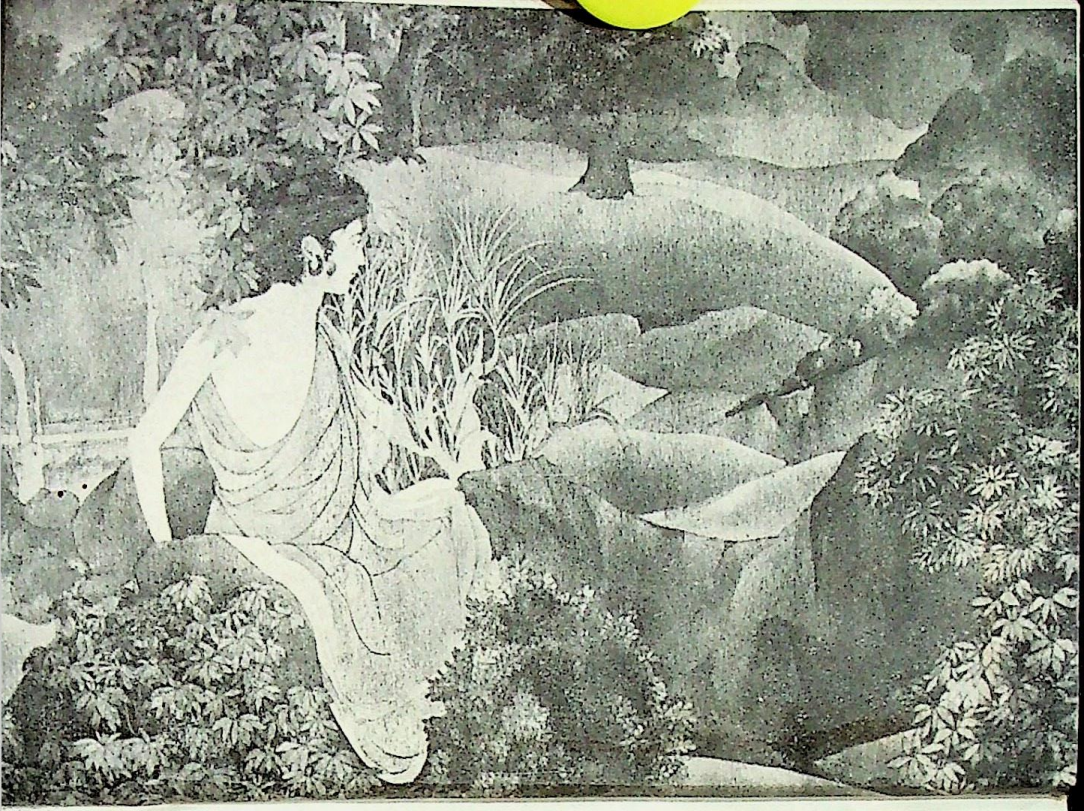
PLATES

1. Yaksha

2. Yakshiṇī

Courtesy : *Rai Krishnadasa,*

Bharat Kala Bhavan



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CLOUD MESSENGER

KĀLIDĀSA

१

कश्चित् कान्ताविरहगुरुणा स्वाधिकारप्रमत्तः
शापेनास्तं गमितमहिमा वर्षभोग्येन भर्त्तुः।
यक्षश्चक्रे जनकतनयास्नानपुण्योदकेषु
स्निग्धच्छायातरुषु वसतिं रामगिर्य्याश्रमेषु ॥

२

तस्मिन्नद्रौ कतिचिदबलाविप्रयुक्तः स कामी
नीत्वा मासान् कनकवलयभ्रंशरिक्तप्रकोष्ठः।
आषाढस्य प्रथमदिवसे मेघमाश्लिष्टसानुं
वप्रक्रीडापरिणतगजप्रेक्षणीयं ददर्श ॥

MEGHA-DŪTA,

OR

CLOUD MESSENGER

WHERE Ramagiri's cool, dark woods extend,
And those pure streams, where Sita bathed, descend ;
Spoiled of his glories, severed from his wife,
A banished Yaksha passed his lonely life :
Doomed, be his lord's stren sentence, to sustain
Twelve tedious months of solitude and pain.

To these drear hills through circling days confined,
In dull unvaried grief, the god repined ;
And sorrow, withering every youthful charm,
Had slipped the golden bracelet from his arm ;
When with Asharha's glooms the air was hung,
And one dark Cloud around the mountain clung ;
In form, some elephant, whose sportive rage,
Ramparts, scarce equal to his might, engage.

३

तस्य स्थित्वा कथमपि पुरः केतकाधानहेतो-
रन्तर्वाष्पश्चिरमनुचरो राजराजस्य दध्यौ ।
मेघालोके भवति सुखिनोऽप्यन्यथावृत्ति चेतः
कण्ठाश्लेषप्रणयिनि जने किम्पुनर्दूरसंस्थे ॥

४

प्रत्यासन्ने नभसि दयिताजीवितालम्बनार्थं
जीमूतेन स्वकुशलमयीं हारयिष्यन् प्रवृत्तिम् ।
स प्रत्यग्रैः कुटजकुसुमैः कल्पितार्घाय तस्मै
प्रीतः प्रीतिप्रमुखवचनं स्वागतं व्याजहार ॥

Long on the mass of mead-reviving dew
The heavenly exile fixed his eager view ;
And still the melancholy tear suppressed,
Though bitterest sorrow wrung his heaving breast.
For e'en the happy husband, as he folds
His cherished partner in his arms, beholds
This gathering darkness with a troubled heart :
What must they feel ,whom fate and distance part !

Such were the Yaksha's thoughts ; but fancy found
Some solace in the glooms that deepened round ;
And bade him hail amidst the labouring air,
A friendly envoy to his distant fair ;
Who charged with grateful tidings, might impart
New life and pleasure to her drooping heart.
Cheered with the thought,he culled each budding flower,
And wildly wooed the fertilizing power ;

५

धूमज्योतिःसलिलमरुतां सन्निपातः क्व मेघः
सन्देशार्थाः क्व पटुकरणैः प्राणिभिः प्रापणीयाः ।
इत्यौत्सुक्यादपरिगणयन् गुह्यकस्तं ययाचे
कामार्त्ता हि प्रकृतिकृपणाश्चेतनाचेतनेषु ॥

६

जातं वंशे भुवनविदिते पुष्करावर्तकानां
जानामि त्वां प्रकृतिपुरुषं कामरूपं मघोनः ।
तेनार्थित्वं त्वयि विधिवशाद्दूरबन्धुर्गतोऽहं
याच्ञा मोघा वरमधिगुणे नाधमे लब्धकामा ॥

(For who, a prey to agonizing grief,
Explores not idlest sources for relief;
And, as to creatures sensible of pain,
To lifeless nature loves not to complain?)
Due homage offered, and oblations made,
The Yaksha thus the Cloud majestic prayed :—

Hail, friend of Indra, counsellor divine,
Illustrious offspring of a glorious line!
Wearer of shapes at will; thy worth I know,
And bold entrust thee with my fated woe:
For, better far, solicitation fail
With high desert, than with the base prevail.

७

सन्तप्तानां त्वमसि शरणं तत् पयोद प्रियायाः
सन्देशं मे हर धनपतिक्रोधविश्लेषितस्य ।
गन्तव्या ते वसतिरलका नाम यक्षेश्वराणां
बाह्योद्यानस्थितहरशिरश्चन्द्रिकाधौतहर्म्या ॥

८

त्वामारूढं पवनपदवीमुद्गृहीतालकान्ताः
प्रेक्षिष्यन्ते पथिकवनिताः प्रत्ययादाश्वसन्त्यः ।
कः सन्नद्धे विरहविधुरां त्वय्युपेक्षेत जायां
न स्यादन्योऽप्यहमिव जनो यः पराधीनवृत्तिः ॥

Thou art the wretch's aid, affliction's friend ;
To me, unfortunate, thy succour lend :
My lonely state compassionate behold,
Who mourn the vengeance of the god of gold ;
Condemned amidst these dreary rocks to pine,
And all I wish, and all I love, resign.

Where dwell the Yakshas in their sparkling fields,
And Siva's crescent groves surrounding gilds,
Direct thy licensed journey, and relate
To her who mourns in Alaka, my fate.
There shalt thou find the partner of my woes,
True to her faith, and stranger to repose ;

९

मन्दं मन्दं नुदति पवनश्चानुकूलो यथा त्वां
वामश्चायं नदति मधुरं चातकस्ते सगन्धः ।
गर्भाधानक्षणपरिचयं नूनमाबद्धमालाः
सेविष्यन्ते नयनसुभगं खे भवन्तं बलाकाः ॥

१०

तां चावश्यं दिवसगणनातत्परामेकपत्नी-
मव्यापन्नामविहतगतिर्द्रक्ष्यसि भ्रातृजायाम् ।
आशाबन्धः कुसुमसदृशं प्रायशो ह्यङ्गनानां
सद्यःपाति प्रणयि हृदयं विप्रयोगे रुणद्धि ॥

Her task to weep our destiny severe,
And count the moments of the lingering year :
A painful life she leads, but still she lives,
While hope its aid invigorating gives ;
For female hearts, though fragile as the flower,
Are firm, when closed by hope's investing power

Still, as thou mountest on thine airy flight,
Shall widowed wives behold thee with delight,
With eager gaze, their long locks drawn apart,
Whilst hope re-animates each drooping heart :
Nor less shall husbands, as thy course they trace,
Expect at hand a faithful wife's embrace ;
Unless, like me, in servitude they bend,
And on another's lordly will depend.

११

कर्त्तुं यच्च प्रभवति महीमुच्छिलीन्ध्रातपत्रां
तच्छ्रुत्वा ते श्रवणसुभगं गर्जितं मानसोत्काः ।
आकैलासाद्विसकिसलयच्छेदपाथेयवन्तः
सम्पत्स्यन्ते नभसि भवतो राजहंसा सहायाः ।।

१२

आपृच्छस्व प्रियसखममुं तुङ्गमालिङ्ग्य शैलं
वन्द्यैः पुंसां रघुपतिपदैरङ्कितं मेखलासु ।
काले काले भवति भवतो यस्य संयोगमेत्य
स्नेहव्यक्तिश्चिरविरहजं मुञ्चतो वाष्पमुष्णम् ।।

The gentle breeze shall fan thy stately way,
In sportive wreathes the Cranes around thee play:
Pleased on thy left the Chataka, along
Pursue thy path, and cheer it with his song ;
And when thy thunders soothe the parching earth,
And showers, expected, raise her mushroom birth ;
The Swans for mount Kailasa shall prepare,
And track thy course attendant through the air.

Short be thy farewell to this hill addressed ;
This hill with Rama's holy feet imprest ;
Thine ancient friend, whose scorching sorrows mourn
Thy frequent absence and delayed return.

१३

मार्गं तावच्छृणु कथयतस्त्वत्प्रयाणानुरूपं
सन्देशं मे तदनु जलद श्रोष्यसि श्रोत्रपेयम् ।
खिन्नः खिन्नः शिखरिषु पदं न्यस्य गन्तासि यत्र
क्षीणः क्षीणः परिलघुपयः स्रोतसां चोपयुज्य ॥

१४

अद्रेः शृङ्गं वहति पवनः किंस्विदित्युन्मुखीभि-
र्दृष्टोच्छ्रायश्चकितचकितं मुग्धसिद्धाङ्गनाभिः ।
स्थानादस्मात् सरसनिचुलादुत्पतोदङ्मुखः खं
दिङ्नागानां पथि परिहरन् स्थूलहस्तावलेपान् ॥

Yet ere thine ear can drink what love inspires,
The lengthened way my guiding aid requires.
Oft on whose path full many a lofty hill.
Shall ease thy toils, and many a cooling rill.

Rise from these streams, and seek the upper sky;
Then to the north with daring pinions fly.
The beauteous Sylphs shall mark thee with amaze,
As backward bent thou strik'st their upward gaze,
In doubt if by the gale abruptly torn,
Some mountain-peak along the air is borne.
The ponderous Elephants, who prop the skies,
Shall view thy form expansive with surprise;
Now first their arrogance exchanged for shame,
Lost in thy bulk their long unrivalled fame.

१५

रत्नच्छायाव्यतिकर इव प्रेक्ष्यमेतत्पुरस्ता-
द्वल्मीकाग्रात् प्रभवति धनुःखण्डमाखण्डलस्य ।
येन श्यामं वपुरतितरां कान्तिमालप्स्यते ते
बर्हेणेव स्फुरितरुचिना गोपवेषस्य विष्णोः ॥

१६

त्वय्यायत्तं कृषिफलमिति भ्रूविकारानभिज्ञैः
प्रीतिस्निग्धैर्जनपदवधूलोचनैः पीयमानः ।
सद्यःसीरोत्कषणसुरभिक्षेत्रमारुह्य मालं
किञ्चित् पश्चाद्व्रज लघुगतिर्भूयएवोत्तरेण ॥

Eastward, where various gems, with blending ray,
In Indra's bow o'er yonder hillock play.
And on thy shadowy form such radiance shed,
As Peacock's plumes around a Krishna spread,
Direct thy course : to Malas smiling ground,
Where fragrant tillage breathes the field's around ;
The fertile gifts, which looks of love reward,
Where bright-eyed peasants tread the verdant sward.

१७

त्वामासारप्रशमितवनोपप्लवं साधु मूर्ध्ना
वक्ष्यत्यध्वश्रमपरिगतं सानुमानाम्रकूटः ।
न क्षुद्रोऽपि प्रथममुकृतापेक्षया संश्रयाय
प्राप्ते मित्रे भवति विमुखः किम्पुनर्यस्तथोच्चैः ॥

१८

छन्नोपान्तः परिणतफलद्योतिभिः काननाम्रै-
स्त्वय्यारूढे शिखरमचलः स्निग्धवेणीसवर्णे ।
नूनं यास्यत्यमरमिथुनप्रेक्षणीयामवस्थां
मध्ये श्यामः स्तन इव भुवः शेषविस्तारपाण्डुः ॥

Thence sailing north, and veering to the west,
On Amrakuta's lofty ridges rest ;
Oft have thy showers the mountain's flames allayed,
Then fear not wearied to demand its aid.
Not e'en the basest, when a falling friend
Solicits help it once was his to lend,
The aid that gratitude exacts denies :
Much less shall noble minds the claim despise.

When o'er the wooded mountain's towering head
Thy hovering shades like flowing tresses spread,
Its form shall shine with charms unknown before,
That heavenly hosts may gaxe at, and adore ;
This earth's round breast, bright swelling from the ground,
And with thy orb as with a nipple crowned.

१९

स्थित्वा तस्मिन् वनचरवधूभुक्तकुञ्जे मुहूर्त्तं
तोयोत्सर्गाद्द्रुततरगतिस्तत्परं वर्त्म तीर्णः ।
रेवां द्रक्ष्यस्युपलविषमे विन्ध्यपादे विशीर्णां
भक्तिच्छेदैरिव विरचितां भूतिमङ्गे गजस्य ॥

२०

तस्यास्तिक्तैर्वनगजमदैर्वासितं वान्तवृष्टि-
र्जम्बूकुञ्जप्रतिहततरयं तोयमादाय गच्छेः ।
अन्तस्सारं घन तुलयितुं नानिलः शक्ष्यति त्वां
रिक्तः सर्वो भवति हि लघुः पूर्णता गौरवाय ॥

Thence journeying onwards, Vindhya's ridgy chain,
And Reva's rill, that bathes its foot, attain ;
Whose slender streams upon the brown hill's side,
Like painted streaks upon the dusky hide
Of the tall Elephant—in bright display,
Through stones and rocks wind slow their arduous way.

Here the soft dews thy path has lost resume,
And sip the gelid current's rich perfume,
Where the wild Elephant delights to shed
The juice exuding fragrant from his head.
Then swift proceed, nor shall the blast have force
To check with empty gusts thy ponderous course.

२१

नीपं दृष्ट्वा हरितकपिशं केशरैरर्द्धरूढ-
राविर्भूतप्रथममुकुलाः कन्दलीश्चानुकच्छम् ।
दग्धारण्येष्वधिकसुरभिं गन्धमाघ्राय चोर्व्याः
सारङ्गास्ते जललवमुचः सूचयिष्यन्ति मार्गम् ॥

२२

उत्पश्यामि द्रुतमपि सखे मत्प्रियार्थं यियासोः
कालक्षेपं ककुभसुरभौ पर्वते पर्वते ते ।
शुक्लापाङ्गैः सजलनयनैः स्वागतीकृत्य केकाः
प्रत्युद्यातः कथमपि भवान् गन्तुमाशु व्यवस्येत् ॥

Reviving nature bounteous shall dispense,
To cheer thy journey, every charm of sense ;
Blossoms, with blended green and russet hue,
And opening buds, shall smile upon thy view.
Earth's blazing woods in incense shall arise,
And warbling birds with music fill the skies.

Ah ! much I dread the long-protracted way,
Where charms so numerous spring to tempt delay.
Will not the frequent hill retard thy flight,
Nor flowery palin persuade prolonged delight
Or can the Peacock's animated hail,
The bird with lucid eyes, to lure thee fail ?

२३

पाण्डुच्छायोपवनवृतयः केतकैः सूचिभिन्नै-
र्नीडारम्भे गृहबलिभुजामाकुलग्रामचैत्याः ।
त्वय्यासन्ने फलपरिणतिश्यामजम्बूवनान्ताः
सम्पत्स्यन्ते कतिपयदिनस्थायिहंसा दशार्णाः ।।

२४

तेषां दिक्षु प्रथितविदिशालक्षणां राजधानीं
गत्वा सद्यः फलमपि महत् कामुकत्वस्य लब्धा ।
तीरोपान्तस्तनितसुभगं पास्यसि स्वादुयुक्तं
सभ्रूभङ्गं मुखमिव पयो वेत्रवत्याश्चलोर्म्मि ।।

Lo ! where awhile the Swans reluctant cower,
Dasarna's fields await the coming shower.
Then shall their gorves diffuse profounder gloom,
And brighter buds the deepening shade illume ;
Then shall the ancient tree, whose branches wear
The marks of village reverence and care,
Shake through each leaf, as birds profanely wrest
The reverend boughs to form the rising nest.

Where royal Vidisa confers renown
Thy warmest wish shall fruit delightful crown :
There, Vetravati's stream ambrosial laves
A gentle bank, with mildly murmuring waves ;
And there, her rippling brow and polished face
Invite thy smiles, and sue for thy embrace.

२५

नीचैराख्यं गिरिमधिवसेस्तत्र विश्रामहेतो-
स्त्वत्सम्पर्कात् पुलकितमिव प्रौढपुष्पैः कदम्बैः ।
यः पण्यस्त्रीरतिपरिमलोद्गारिभिर्नागराणा-
मुद्दामानि प्रथयति शिलावेश्मभिर्यौवनानि ॥

२६

विश्रान्तः सन् व्रज नगनदीतीरजातानि सिञ्च-
न्नुद्यानानां नवजलकणैर्यूथिकाजालकानि ।
गण्डस्वेदापनयनरुजा क्लान्तकर्णोत्पलानां
छायादानात् क्षणपरिचितः पुष्पलावीमुखानाम् ॥

Next, o'er the lesser hills the flight suspend,
And growth erect to drooping flowerets lend ;
While sweeter fragrance breathes from each recess,
Than rich perfumes the hireling wanton's dress.

On Naga Nadi's banks thy waters shed,
And raise the feeble jasmin's languid head;
Grant for a while thy interposing shroud,
To where those damsels woo the friendly Cloud ;
As, while the garland's flowery stores-they seek,
The scorching sunbeams singe the tender cheek,
The ear-hung lotus fades ; and vain they chase,
Fatigued and faint, the drops that dew the face.

२७

वक्रः पन्था यदपि भवतः प्रस्थितस्योत्तराशां
सौधोत्सङ्गप्रणयविमुखो मा स्म भूरुज्जयिन्याः ।
विद्युद्दामस्फुरणचकितैस्तत्र पौराङ्गनानां
लोलापाङ्गैर्यदि न रमसे लोचनैर्वञ्चितोऽसि ॥

२८

वीचिक्षोभस्तनितविहगश्रेणिकाञ्चीगुणायाः
संसर्पन्त्याः स्खलितसुभगं दर्शितावर्तनाभेः ।
निर्विन्ध्यायाः पथि भव रसाभ्यन्तरं सन्निपत्य
स्त्रीणामाद्यं प्रणयवचनं विभ्रमो हि प्रियेषु ॥

What though to northern climes thy journey lay,
Consent to track a shortly devious way ;
To fair Ujjayini's palaces and pride,
And beauteous daughters, turn awhile aside.
Those glancing eyes, those lightning looks unsen,
Dark are thy days, and thou in vain hast been.

Diverging thither now the road proceeds,
Where eddying waters fair Nirvindhya leads
Who speaks the language amorous maids devise
The lore of signs, the eloquence of eyes
And seeks, with lavish beauty, to arrest
Thy course, and woo thee to her bridal breast.

२९

वेणीभूतप्रतनुसलिला सावतीतस्य सिन्धुः
पाण्डुच्छाया तटरुहतरुभ्रंशिभिः शीर्णपर्णैः ।
सौभाग्यं ते सुभग विरहावस्थया व्यञ्जयन्ती
कार्श्यं येन त्यजति विधिना स त्वयैवोपपाद्यः ॥

३०

प्राप्यावन्तीनुदयनकथाकोविदग्रामवृद्धान्
पूर्वोद्दिष्टामनुसर पुरीं श्रीविशालां विशालाम् ।
स्वल्पीभूते सुचरितफले स्वर्गिणां गां गतानां
शेषैः पुण्यैर्हृतमिव दिवः कान्तिमत् खण्डमेकम् ॥

The torrent passed, behold the Sindhu glide,
As though the hair-band bound the slender tide,
Bleached with the withered foliage, that the breeze
Has showered rude from overhanging trees :
To thee she looks for succour, to restore
Her lagging waters, and her leafy shore.

Behold the city whose immortal fame
Glows in Avanti's or Visala's name !
Renowned for deeds that worth and love inspire,
And bards to paint them with poetic fire ;
The fairest portion of celestial birth,
Of Indra's paradise transferred to earth ;
The last reward to acts of virtue given ;
The only recompence then left to Heaven.

३१

दीर्घीकुर्वन् पटुमदकलं कूजितं सारसानां
प्रत्यूषेषु स्फुटितकमलामोदमैत्रीकषायः ।
यत्र स्त्रीणां हरति सुरतग्लानिमङ्गानुकूलः
शिप्रावातः प्रियतम इव प्रार्थनाचाटुकारः ॥

३२

जालोद्गीर्णैरुपचितवपुः केशसंस्कारधूपै-
र्बन्धुप्रीत्या भवनशिखिभिर्दत्तनृत्योपहारः ।
हर्म्येष्वस्याः कुसुमसुरभिष्वध्वखिन्नान्तरात्मा
त्यक्त्वा खेदं ललितवनितापादरागाङ्कितेषु ॥

Here, as the early Zephyrs waft along,
In swelling harmony, the woodland song ;
They scatter sweetness from the fragrant flower
That joyful opens to the morning hour.
With friendly zeal they sport around the maid
Who early courts their vivifying aid ;
And, cool from Sipra's gelid waves, embrace
Each languid limb and enervated grace.

Here should thy spirit with thy toils decay,
Rest from the labours of the wearying way :
Round every house the flowery fragrance spreads ;
O'er every floor the painted footstep treads ;
Breathed through each casement, swell the scented air,
Soft odours shaken from dishevelled hair ;
Pleased on each terrace, dancing with delight,
The friendly Peacock hails thy grateful flight :
Delay then ! certain in Ujjayin to find
All that restores the frame, or cheers the mind,

३३

भर्तुः कण्ठच्छविरिति गणैः सादरं वीक्ष्यमाणः
पुण्यं यायास्त्रिभुवनगुरोर्धाम चण्डेश्वरस्य ।
धूतोद्यानं कुवलयरजोगन्धिभिर्गन्धवत्या-
स्तोयक्रीडाविरतयुवतिस्नानतिक्तैर्मरुद्भिः ॥

३४

अप्यन्यस्मिन् जलधर महाकालमासाद्य काले
स्थातव्यं ते नयनविषयं यावदत्येति भानुः ।
कुर्वन् सन्ध्याबलिपटहतां शूलिनः श्लाघनीया-
मामन्द्राणां फलमविकलं लप्स्यसे गर्जितानाम् ॥

Hence, with new zeal, to Siva homage pay,
The god whom earth and hell and heaven obey :
The choir who tend his holy fane shall view.
With awe, in thee, his neck's celestial blue :
Soft through the rustling grove the fragrant gale
Shall sweets from Gandhavati's fount exhale;
Where with rich dust the lotus-blossoms teem,
And youthful beauties frolic in the stream.

Here, till the sun has vanished in the west,
Till evening brings its sacred ritual, rest ;—
Then reap the recompence of holy prayer,
Like drums thy thunders echoing in the air.

३५

पादन्यासक्वणितरशनास्तत्र लीलावधूतै
रत्नच्छायाखचितवलिभिश्चामरैः क्लान्तहस्ताः ।
वेश्यास्त्वत्तो नखपदसुखान् प्राप्य वर्षाग्रबिन्दू-
नामोक्ष्यन्ति त्वयि मधुकरश्रेणिदीर्घान् कटाक्षान् ॥

३६

पश्चादुच्चैर्भुजतरुवनं मण्डलेनाभिलीनः
सान्ध्यं तेजः प्रतिनवजपापुष्परक्तं दधानः ।
नृत्यारम्भे हर पशुपतेरार्द्रनागाजिनेच्छां
शान्तोद्वेगस्तिमितनयनं दृष्टभक्तिर्भवान्या ॥

They who, with burning feet and aching arms,
With wanton gestures and emblazoned charms,
In Mahadeva's fane the measure tread,
Or wave the gorgeous chowrie o'er his head,
Shall turn one thee the grateful-speaking eye,
Whose glances gleam, like bees, alone the sky,
As from thy presence, showers benign and sweet
Cool the parched earth, and soothe their tender feet.

Nay, more,—Bhavani shall herself approve,
And pay thy services with looks of love ;
When, as her Siva's twilight rites begin,
And he would clothe him in the reeking skin,
He deems thy form the sanguinary hide,
And casts his elephant attire aside ;
For at his shoulders, like a dusky robe,
Mantling, impends thy vast and shadowy globe ;
Where ample forests, stretched its skirts below,
Projecting trees like dangling limbs bestow ;
And vermil roses, fiercely blooming, shed
Their rich reflected glow, their blood-resembling red.

३७

गच्छन्तीनां रमणवसतिं योषितां तत्र नक्तं
रुद्धालोके नरपतिपथे सूचिभेद्यैस्तमोभिः ।
सौदामिन्या कनकनिकषच्छायया दर्शयोर्व्वीं
तोयोत्सर्गस्तनितमुखरो मा स्म भूर्विक्लवास्ताः ॥

Amidst the darkness palpable, that shrouds,
Deep as the touchstone's gloom, the night with clouds,
With glittering lines of yellow lightning break,
And frequent trace in heaven the golden streak :
To those fond fair who tread the royal way,
The path their doubtful feet explore betray,
Those thunders hushed, whose shower-foreboding
sound
Would check their ardour, and their hopes confound.

३८

तां कस्याञ्चिद्भवनवलभौ सुप्तपारावतायां
नीत्वा रात्रिं चिरविलसनात् खिन्नविद्युत्कलत्रः ।
दृष्टे सूर्ये पुनरपि भवान् वाहयेदध्वशेषं
मन्दायन्ते न खलु सुहृदामभ्युपेतार्थकृत्याः ॥

३९

तस्मिन् काले नयनसलिलं योषितां खण्डितानां
शान्तिं नेयं प्रणयिभिरतो वर्त्म भानोस्त्यजाशु ।
प्रालेयास्रं कमलवदनात् सोऽपि हर्तुं नलिन्याः
प्रत्यावृत्तस्त्वयि कररुधि स्यादनल्पाभ्यसूयः ॥

On some cool terrace, where the turtle-dove
In gentlest accents breathes connubial love,
Repose awhile ; or plead your amorous vows
Through the long night, the lightning for your spouse.
Your path retraced, resumed your promised flight.
When in the east the sun restores the light,
And shun his course ; for with the dawning sky
The sorrowing wife dispels the tearful eye,
Her lord returned ;—so comes the sun, to chase
The dewy tears that stain the Padma's face ;
And ill his eager penitence will bear,
That thou shouldst check his progress through the air.

४०

गम्भीरायाः पयसि सरितश्चेतसीव प्रसन्ने
छायात्मापि प्रकृतिसुभगो लप्स्यते ते प्रवेशम् ।
तस्मादस्याः कुमुदविशदान्यर्हसि त्वं न धैर्य्या-
न्मोघीकर्तुं चटुलशफरोद्वर्तनप्रेक्षितानि ॥

४१

तस्याः किञ्चित् करधृतमिव प्राप्तवानीरशाखं
हृत्वा नीलं सलिलवसनं मुक्तरोधोनितम्बम् ।
प्रस्थानं ते कथमपि सखे लम्बमानस्य भावि
ज्ञातास्वादः विवृतजघनां को विहातुं समर्थः ॥

Now to Gambira's wave they shadow flies,
And on the stream's pellucid surface lies,
Like some loved image faithfully imprest
Deep in the maiden's pure unsullied breast :
And vain thy struggles to escape her wiles,
Or disappoint those sweetly treacherous smiles,
Which glistening Sapharas insidious dart,
Bright as the lotus, at thy vanquished heart.

What breast so firm unmoved by female charms ?
Not thine, my friend: for now her waving arms,
O'erhanging Bayas, in thy grasp enclosed,
Rent her coerulean vest, and charms exposed,
Prove how successfully she tempts delay,
And wins thee loitering from the lengthening way.

४२

त्वन्निष्यन्दोच्छ्वसितवसुधागन्धसम्पर्करम्यः
स्रोतोरन्ध्रध्वनितसुभगं दन्तिभिः पीयमानः ।
नीचैर्वास्यत्युपजिगमिषोर्देवपूर्वं गिरिं ते
शीतो वायुः परिणमयिता काननोदुम्बराणाम् ॥

४३

तत्र स्कन्दं नियतवसतिं पुष्पमेघीकृतात्मा
पुष्पासारैः स्नपयतु भवान् व्योमगङ्गाजलार्द्रैः ।
रक्षाहेतोर्नवशशिभृता वासवीनां चमूना-
मत्यादित्यं हुतवहमुखे सम्भृतं तद्धि तेजः ॥

Thence, satiate , lead along the gentle breeze
That bows the lofty summits of the trees ;
And pure with fragrance, that the earth in flowers
Repays profuse to fertilizing showers ;
Vocal with sounds the elephants excite,
To Devagiri wings its welcome flight.

There change thy form, and showering roses shed,
Bathed in the dews of heaven, on Skanda's head ;
Son of the Crescent's god, whom holy ire
Called from the flame of all-devouring fire,
To snatch the Lord of Swarga from despair,
And timely save the trembling hosts of air.

४४

ज्योतिर्लेखावलयि गलितं यस्य बर्हं भवानी
पुत्रप्रेम्णा कुवलयदलप्रापि कर्णे करोति ।
धौतापाङ्गं हरशशिरुचा पावकेस्तं मयूरं
पश्चादद्रिग्रहणगुरुभिर्गर्जितैर्नर्तयेथाः ॥

४५

आराध्यैनं शरवणभवं देवमुल्लङ्घिताध्वा
सिद्धद्वन्द्वैर्जलकणभयाद्वीणिभिर्दत्तमार्गः ।
व्यालम्बेथास्सुरभितनयालम्भजां माननिष्यन्
स्रोतोमूर्त्या भुवि परिणतां रन्तिदेवस्य कीर्तिम् ॥

Next bid thy thunders o'er the mountain float,
And echoing caves repeat the pealing note ;
Fit music for the bird, whose lucid eye
Gleams like the horned beauty of the sky ;
Whose moulting plumes, to love maternal dear,
Lend brilliant pendants to Bhavani's ear.

To him whose youth in Sara thickets strayed,
Reared by the nymphs, thy adoration paid,
Resume thy road, and to the world proclaim
The glorious tale of Rantideva's fame,
Sprung from the blood of countless oxen shed,
And a fair river through the regions spread.
Each lute-armed spirit from thy path retires,
Lest drops ungenial damp the tuneful wires.

४६

त्वय्यादातुं जलमवनते शार्ङ्गिणो वर्णचौरे
तस्याः सिन्धोः पृथुमपि तनुं दूरभावात् प्रवाहम् ।
प्रेक्षिष्यन्ते गगनगतयो नूनमावर्ज्य दृष्टी-
रेकं मुक्तागुणमिव भुवः स्थूलमध्येन्द्रनीलम् ॥

४७

तामुत्तीर्य्य व्रज परिचितभ्रूलताविभ्रमाणां
पक्ष्मोत्क्षेपादुपरिविलसत्कृष्णशारप्रभाणाम् ।
कुन्दक्षेपानुगमधुकरश्रीजुषामात्मबिम्बं
पात्रीकुर्वन् दशपुरवधूनेत्रकौतूहलानाम् ॥

Celestial couples, bending from the skies,
Lest drops ungenial damp the tuneful wires.
Celestial couples, bending from the skies,
Turn on thy distant course their downward eyes,
And watch thee lessening in thy long descent,
To rob the river's scanty stores intent ;
As clothed in sacred darkness not thine-won,
Thine is the azure of the costly stone,
A central sapphire in the loosened girth
Of scattering pearls, that strung the blooming earth.

The streamlet traversed, to the eager sight
Of Dasapura's fair impart delight ;
Welcomed with looks that sparkling eyes bestow,
Whose arching brows like graceful creepers glow,
Whose upturned lashes to thy lofty way
The pearly ball and pupil dark display ;
Such contrast as the lovely Kunda shows,
When the black bee sits pleased amidst her snows.

४८

ब्रह्मावर्त्तं जनपदमधश्छायया गाहमानः
क्षेत्रं क्षत्रप्रधनपिशुनं कौरवं तद् भजेथाः ।
राजन्यानां शितशरशतैर्यत्र गाण्डीवधन्वा
धारापातैस्त्वमिव कमलान्यभ्यषिञ्चन्मुखानि ॥

४९

हित्वा हालामभिमतरसां रेवतीलोचनाङ्कां
बन्धुप्रीत्या समरविमुखो लाङ्गली या सिषेवे ।
कृत्वा तासामभिगममपां सौम्य सारस्वतीना-
मन्तः शुद्धस्त्वमपि भविता वर्णमात्रेण कृष्णः ॥

Hence to the land of Brahma's favoured sons,
O'er Kuru's fatal field, thy journey runs.
With deepest glooms hang o'er the deadly plain,
Dewed with the blood of mighty warriors slain.
There Arjun's wrath opposing armies felt,
And countless arrows strong Gandiva dealt,
Thick as thy drops, that, in the pelting shower,
Incessant hurtle round the shrinking flower.

O'er Saraswati's waters wing your course,
And inward prove their purifying force ;
Most holy, since, oppressed with heaviest grief
The ploughshare's mighty Lord here sought relief;
No longer quaffed the wine cup with his wife,
But mourned in solitude o'ers kindred strife.

५०

तस्माद्गच्छेरनुकनखलं शैलराजावतीर्णा
जह्नोः कन्यां सगरतनयस्वर्गसोपानपङ्क्तम् ।
गौरीवक्त्रभृकुटिरचनां या विहस्येव फेनैः
शम्भोः केशग्रहणमकरोदिन्दुलग्नोर्मिहस्ता ॥

५१

तस्याः पातुं सुरगज इव व्योम्नि पूर्वार्द्धलम्बी
त्वं चेदच्छस्फटिकविशदं तर्कयेस्तिर्यगम्भः ।
संसर्पन्त्याः सपदि भवतः स्रोतसि च्छाययाऽसौ
स्यादस्थानोपगतयमुनासङ्गमेवाभिरामा ॥

Thy journey next o'er Kanakhala bends,
Where Jahnu's daughter from the hills descends ;
Whose sacred waters, to Bhagirath given,
Conveyed the sons of Sagara to heaven.
She, who with smiling waves disportive strayed
Through Sambhu's locks, and with his tresses played ;
Unheeding, as she flowed delighted down,
The gathering storm of Gauri's jealous frown.

Should her clear current tempt thy thirsty lip,
And thou inclining bend the stream to sip ;
Thy form, like Indra's Elephant, displayed,
Shall clothe the crystal waves with deepest shade ;
With sacred glooms the darkening waves shall glide,
As whre the Jumna mixes with the tide.

५२

आसीनानां सुरभितशिलं नाभिगन्धैर्मृगाणां
तस्या एव प्रभवमचलं प्राप्य गौरं तुषारैः ।
वक्ष्यस्यध्वश्रमविनयने तस्य शृङ्गे निषण्णः
शोभां शुभ्रत्रिनयनवृषोत्खातपङ्कोपमेयाम् ॥

५३

तं चेद्वायौ सरति सरलस्कन्धसङ्घट्टजन्मा
बाधेतोल्काक्षपितचमरीबालभारो दवाग्निः ।
अर्हस्येनं शमयितुमलं वारिधारासहस्रै-
रापन्नार्तिप्रशमनफलाः सम्पदो ह्युत्तमानाम् ॥

As Siva's Bull upon his sacred neck,
Amidst his ermine, owns some sable speck ;
So shall thy shade upon the mountain show,
Whose sides are silvered with eternal snow ;
Where Ganga leads her purifying waves,
And the Musk Deer spring frequent from the caves.

From writhing boughs should forest flames arise,
Whose breath the air, and brand the Yak supplies;
Instant afford the aid 'tis thine to lend,
And with a thousand friendly streams descend.
Of all the fruits that fortune yields, the best
It still the power to succour the distrest.

५४

ये त्वां मुक्तध्वनिमसहनाः स्वाङ्गभङ्गाय तस्मिन्
दर्पोत्सेकादुपरि शरभा लङ्घयिष्यन्त्यलङ्घ्यम् ।
तान् कुर्वीथास्तुमुलकरकावृष्टिहासावकीर्णान्
के वा न स्युः परिभवपदं निष्फलारम्भयत्नाः ॥

५५

तत्र व्यक्तं दृषदि चरणन्यासमर्द्धेन्दुमौलेः
शश्वत् सिद्धैरुपचितबलिं भक्तिनम्रः परीयाः ।
यस्मिन् दृष्टे करणविगमाद्दूरमुद्भूतपापाः
कल्पन्तेऽस्य स्थिरगणपदप्राप्तये श्रद्दधानाः ॥

Shame is the fruit of actions indiscreet,
And vain presumption ends but in defeat.
So shall the Sarabhas, who thee oppose,
Themselves to pain and infamy expose ;
When round their heads, amidst the lowering sky,
White as a brilliant smile, thy hailstones fly.

Next to the mountain, with the foot imprest
Of him who wears the crescent for his crest.
Devoutly pass, and with religious glow
Around the spot in pious circles go :
For there have Saints the sacred altar raised,
And there eternal offerings have blazed,
And blest the faithful worshippers ; for they
The stain of sin with life shall cast away,
And, after death, a glad admittance gain,
To Siva's glorious and immortal train.

५६

शब्दायन्ते मधुरमनिलैः कीचकाः पूर्य्यमाणाः
संरक्ताभिस्त्रिपुरविजयो गीयते किन्नरीभिः ।
नि र्ह्रादी ते मुरज इव चेत् कन्दरेषु ध्वनिः स्यात्
सङ्गीतार्थो ननु पशुपतेस्तत्र भावी समग्रः ॥

५७

प्रालेयाद्रेरुपतटमतिक्रम्य तांस्तान् विशेषान्
हंसद्वारं भृगुपतियशोवर्त्म यत्क्रौञ्चरन्ध्रम् ।
तेनोदीचीं दिशमनुसरेस्तिर्य्यगायामशोभी
श्यामः पादो बलिनियमनाभ्युद्यतस्येव विष्णोः ॥

Here wake the chorus :—bid the thunder's sound.
Deep and reiterated, roll around,
Loud as a hundred drums ;—while softer strains
The swelling gale breathes sweetly through the canes;
And from the lovely songsters of the skies,
Hymns to the victor of Tripura rise.

Thence to the snow-clad hills thy course direct,
And Krauncha's celebrated pass select ;
That pass the swans in annual flight explore ;
And erst a Hero's mighty arrows tore.
Winding thy way due north through the defile,
Thy form compressed, with borrowed grace shall smile:
The sable foot that Bali marked with dread,
A god trumphant o'er creation spread.

५८

गत्वा चोर्ध्वं दशमुखभुजोच्छ्वासितप्रस्थसन्धेः
कैलासस्य त्रिदशवनितादर्पणस्यातिथिः स्याः ।
तुङ्गोच्छ्रायैः कुमुदविशदैर्यो वितत्य स्थितः खं
राशीभूतः प्रतिदिशमिव त्र्यम्बकस्याट्टहासः ॥

५९

उत्पश्यामि त्वयि तटगते स्निग्धभिन्नाञ्जनाभे
सद्यःकृत्तद्विरददशनच्छेदगौरस्य तस्य ।
शोभामद्रेः स्तिमितनयनप्रेक्षणीयां भवित्री-
मंसन्यस्ते सति हलभृतो मेचके वाससीव ॥

Ascended thence, a transient period rest,
Renowned Kailasa's venerated guest.
That mount, whose sides with brightest lustre shine,
A polished mirror worthy charms divine ;
Whose base a Ravan from its centre wrung,
Shaken, not sundered, stable though unstrung ;
Whose lofty peaks to distant realms in sight
Present a Siva's smile, a lotus white.

And lo ! those peaks, than ivory more clear,
When yet unstained the parted tusks appear,
Beam with new lustre, as around their head
Thy glossy glooms metallic darkness spread ;
As shews a Halabhrita's sable vest,
More fair the pallid beauty of his breast.

६०

हित्वा तस्मिन् भुजगवलयं शम्भुना दत्तहस्ता
क्रीडाशैले यदि च विहरेत् पादचारेण गौरी ।
भङ्गीभक्त्या विरचितवपुः स्तम्भितान्तर्जलौघः
सोपानत्वं व्रज पदसुखस्पर्शमारोहणेषु ॥

६१

तत्रावश्यं वलयकुलिशोद्घट्टनोद्गीर्णतोयं
नेष्यन्ति त्वां सुरयुवतयो यन्त्रधारागृहत्वम् ।
ताभ्यो मोक्षस्तव यदि सखे घर्म्मलब्धस्य न स्यात्
क्रीडालोलाः श्रवणपरुषैर्गर्जितैर्भाययेस्ताः ॥

Haply across thy long and mountain way
In sport may Gauri with her Siva stray ;
Her serpent bracelet from her wrist displaced,
And in her arms the mighty god embraced.
Should thus it fortune, be it thine to lend
A path their holy footsteps may ascend ;
Close in thy hollow form thy stores comprest,
While by the touch of feet celestial blest.

Then shall the nymphs of heaven, a giddy train,
Thy form an instrument of sport detain ;
And with the lightning, round each wrist that gleams,
Shall set at liberty thy cooling streams.
But should they seek thy journey to delay—
A grateful solace in the sultry day—
Speak harsh in thunder, and the nymphs shall fly
Alarmed, nor check thy progress through the sky.

६२

हेमाम्भोजप्रसवि सलिलं मानसस्याददानः
कुर्वन् कामात् क्षणमुखपटप्रीतिमैरावतस्य ।
धुन्वन् वातैस्सजलपृषतैः कल्पवृक्षांशुकानि
च्छायाभिन्नस्फटिकविशदं निर्विशेस्तं नगेन्द्रम् ॥

६३

तस्योत्सङ्गे प्रणयिन इव स्रस्तगङ्गादुकूलां
न त्वं दृष्ट्वा न पुनरलकां ज्ञास्यसे कामचारिन् ।
या वः काले वहति सलिलोद्गारमुच्चैर्विमाना
मुक्ताजालग्रथितमलकं कामिनीवाभ्रवृन्दम् ॥

Where bright the mountain's crystal glories break,
Explore the golden lotus-covered lake ;
Imbibe the dews of Manasa, and spread
A friendly veil round Airavata's head;
Or, life dispensing, with the Zephyrs go,
Where heavenly trees with fainting blossoms blow.

Now on the mountain's side, like some dear friend,
Behold the city of the gods impend ;
Thy goal behold, where Ganga's winding rill
Skirts like a costly train the sacred hill ;
Where brilliant pearls descend in lucid showers,
And Clouds, like tresses, clothe her lofty towers.

६४

विद्युत्वन्तं ललितवनिताः सेन्द्रचापं सचित्राः
सङ्गीताय प्रहतमुरजाः स्निग्धगम्भीरघोषम् ।
अन्तस्तोयं मणिमयभुवस्तुङ्गमभ्रंलिहाग्राः
प्रासादास्त्वां तुलयितुमलं यत्र तैस्तैर्विशेषैः ।।

६५

हस्ते लीलाकमलमलकं बालकुन्दानुविद्धं
नीता लोध्रप्रसवरजसा पाण्डुतामाननश्रीः ।
चूडापाशे नवकुरुवकं चारु कर्णे शिरीषं
सीमन्ते च त्वदुपगमजं यत्र नीपं वधूनाम् ।।

There every palace with thy glory vies,
Whose soaring summits kiss the lofty skies ;
Whose beauteous inmates bright as lightning glare,
And tabors mock the thunders of the air ;
The rainbow flickering gleams along the walls,
And glittering rain in sparkling diamonds falls.

There lovely triflers wanton through the day,
Dress all their care, and all their labour play ;
One while, the fluttering Lotus fans the fair,
Or Kunda top-knots crown the jetty hair.
Now, o'er the cheek the Lodh's pale pollen shines,
Now midst their crurls the Amaranth entwines.
These graces varying with the varying year,
Sirisha-blossoms deck the tender ear ;
Or new Kadambas, with thy coming born,
The parted locks and polished front adorn.

६६

यस्यां यक्षाः सितमणिमयान्येत्य हर्म्यस्थलानि
ज्योतिश्छायाकुसुमरचितान्युत्तमस्त्रीसहायाः ।
आसेवन्ते मधु रतिफलं कल्पवृक्षप्रसूतं
त्वद्गम्भीरध्वनिषु शनकैः पुष्करेष्वाहतेषु ॥

६७

मन्दाकिन्याः सलिलशिशिरैः सेव्यमाना मरुद्भि-
र्मन्दाराणामनुतटरुहां छायया वारितोष्णाः ।
अन्वेष्टव्यैः कनकसिकतामुष्टि निक्षेपगूढैः
संक्रीडन्ते मणिभिरभरप्रार्थिता यत्र कन्याः ॥

Thus graced, they woo the Yakshas to their arms,
And gems, and wine, and music, aid their charms.
The strains divine with art celestial thrill,
And wines from grapes of heavenly growth distil.
The gems bestrew each terrace of delight,
Like stars that glitter through the shades of night.

On Mandā's banks, the Yaksha maidens play,
—Those would-be brides besought by *Amara* youths—
In th' face of breezes wafted from the stream,
From sun protected by the shades o'ercast,
By *mandār* trees, that stand along the banks,—
They take and throw the golden river-sand,
In handfuls, searching th' 'hidd'n jewel' therin.

६८

गत्युत्कम्पादलकपतितैर्यत्र मन्दारपुष्पैः
कल्पच्छेदैः कनकनलिनैः कर्णविभ्रंशिभिश्च ।
मुक्ताजालैः स्तनपरिसरच्छिन्नसूत्रैश्च हारै-
र्नैशो मार्गः सवितुरुदये सूच्यते कामिनीनाम् ॥

६९

नीवीबन्धोच्छ्वसितशिथिलं यत्र यक्षाङ्गनानां
वासः कामादनिभृतकरेष्वाक्षिपत्सु प्रियेषु ।
अर्चिस्तुङ्गानभिमुखगतान् प्राप्य रत्नप्रदीपान्
ह्रीमूढानां भवति विफलप्रेरणा चूर्णमुष्टिः ॥

There, when the Sun restores the rising day,
What deeds of love his tell-tale beams display !
The withered garlands on the pathway found ;
The faded lotus prostrate on the ground ;
The pearls, that bursting zones have taught to roam,
Speak of fond maids, and wanderers from home.

Here filled with modest fears, the Yaksha's bride
Her charms from passion's eagerness would hide ;
The bold presumption of her lover's hands
To cast aside the loosened vest, withstands;
And, feeble to resist, bewildered turns
Where the rich lamp with lofty radiance burns ;
And vainly whelms it with a fragrant cloud
Of scented dust, in hope the light to shroud.

७०

नेत्रा नीताः सततगतिना ये विमानाग्रभूमी-
रालेख्यानां सजलकणिका दोषमुत्पाद्य सद्यः ।
शङ्कास्पृष्टा इव जलमुचस्त्वादृशा यत्र जालै-
र्धूमोद्गारानुकृतिनिपुणा जर्जरा निष्पतन्ति ॥

७१

यत्र स्त्रीणां प्रियतमभुजोच्छ्वासितालिङ्गितानाम्
अङ्गग्लानिं सुरतजनितां तन्तुजालावलम्बाः ।
त्वत्संरोधापगमविशदैः प्रेरिताश्चन्द्रपादै-
र्व्यालुम्पन्ति स्फुटजललवस्यन्दिनश्चन्द्रकान्ताः ॥

The gale that blows eternally their guide,
High over Alaka the clouds divide
In parted masses, like the issuing smoke
Of incense by the lattice-meshes broke :
Scattered they float, as if dispersed by fear,
Or conscious guilt spoke retribution near ;
Their just award for showers that lately soiled
Some painted floor, or gilded roof despoiled.

Ere yet thy coming yields opposing gloom,
The moon's white rays the smiling night illume,
And on the moon-gem concentrated fall,
That hangs in woven nets in every hall ;
Whence cooling dews upon the fair descend,
And life renewed to languid nature lend.

७२

अक्षय्यान्तभवननिधयः प्रत्यहं रक्तकण्ठै-
रुद्गायद्भिर्धनपतियशः किंनरैर्यत्र सार्धम् ।
वैभ्राजाख्यं विबुधवनितावारमुख्या सहाया
बद्धालापा बहिरुपवनं कामिनो निर्विशन्ति ॥

७३

मत्वा देवं धनपतिसखं यत्र साक्षाद्वसन्तं
प्रायश्चापं न वहति भयान्मन्मथः षट्पदज्यम् ।
सभ्रूभङ्गप्रहितनयनैः कामिलक्ष्येष्वमोघै-
स्तस्यारम्भश्चटुलवनिताविभ्रमैरेव सिद्धः ॥

The lusty youth, the lords of untold wealth
Hoarded in hidd'n cels, do daily haunt
The Vaibhriaja gardens there :—and sing aloud
With zest, the odes in honour of their chief
With Kinnaras joined.

What though while Siva with the god of gold
Delights a friendly intercourse to hold ;
The Lord of Love, remembering former woe,
Wields not in Alaka his bee-strung bow,
Yet still he triumphs : for each maid supplies
The fatal bow with love-inspiring eyes ;
And wanton glances emulate the dart,
That speeds unerring to the beating heart.

७४

तत्रागारं धनपतिगृहादुत्तरेणास्मदीयं
दूराल्लक्ष्यं सुरपतिधनुश्चारुणा तोरणेन ।
यस्योद्याने कृतकतनयः कान्तया वर्धितो मे
हस्तप्राप्यस्तवकनमितो बालमन्दारवृक्षः ॥

७५

वापी चास्मिन् मरकतशिलाबद्धसोपानमार्गा
हैमैश्छन्ना कमलमुकुलैः स्निग्धवैदूर्य्यनालैः ।
यस्यास्तोये कृतवसतयो मानसं सन्निकृष्टं
न ध्यास्यन्ति व्यपगतशुचस्त्वामपि प्रेक्ष्य हंसाः ॥

Northward from where Kuvera holds his state,
Where Indra's bow surmounts the arching gate ;
Where on rich boughs the clustering flower depends,
And low to earth the tall Mandara bends ;
Pride of the grove, whose wants my fair supplies,
And nurtures like a child—my dwelling lies.

There is the fountain, emerald steps denote,
Where golden buds on stalks of coral float ;
And for whose limpid waves the Swans forsake,
Pleased at thy sight, the mount-encircled lake.

७६

तस्यास्तीरे रचितशिखरः पेशलैरिन्द्रनीलैः
क्रीडाशैलः कनककदलीवेष्टनः प्रेक्षणीयः ।
मद्गेहिन्याः प्रिय इति सखे चेतसा कातरेण
प्रेक्ष्योपान्तस्फुरिततडितं त्वां तमेव स्मरामि ॥

७७

रक्ताशोकश्चलकिसलयः केसरस्तत्र कान्तः
प्रत्यासन्नः कुरुवकवृतेर्माधवीमण्डपस्य ।
एकः सख्यास्तव सह मया वामपादाभिलाषी
काङ्क्षत्यन्यो वदनमदिरां दोहदच्छद्मनास्याः ॥

Soft from the pool ascends a shelving ground,
Where shades devoted to delight abound ;
Where the coerulean summit towers above
The golden circle of a plantain-grove :
Lamented haunts ! which now in thee I view,
As glittering lightnings girt thy base of blue.

See where the clustering Madhavi entwines,
And bright Kuruvaka the wreath confines ;
Profuse, Asoka sheds its radiant flower,
And budding Kesara adorns the bower :
These are my rivals ; for the one would greet,
As I would willingly, my charmer's feet ;
And, with my fondness, would the other sip
The grateful nectar of her honeyed lip.

७८

तन्मध्ये च स्फटिकफलका काञ्चनी वासयष्टि-
र्मूले बद्धा मणिभिरनतिप्रौढवंशप्रकाशैः ।
तालैः शिञ्जद्वलयसुभगैः कान्तया नर्तितो मे
यामध्यास्ते दिवसविगमे नीलकण्ठः सुहृद् वः ॥

७९

एभिः साधो हृदयनिहितैर्लक्षणैर्लक्षयेथाः
द्वारोपान्ते लिखितवपुषौ शंखपद्मौ च दृष्ट्वा ।
मन्दच्छायं भवनमधुना मद्वियोगेन नूनं
सूर्य्यापाये न खलु कमलं पुष्यति स्वामभिख्याम् ॥

A golden column, on a crystal base,
Begirt with jewels, rises o'er the place.
Here, when the evening twilight shades the skies,
The blue-necked Peacock to the summit flies,
And moves in graceful circles to the tone
My fair awakens from her tinkling zone.

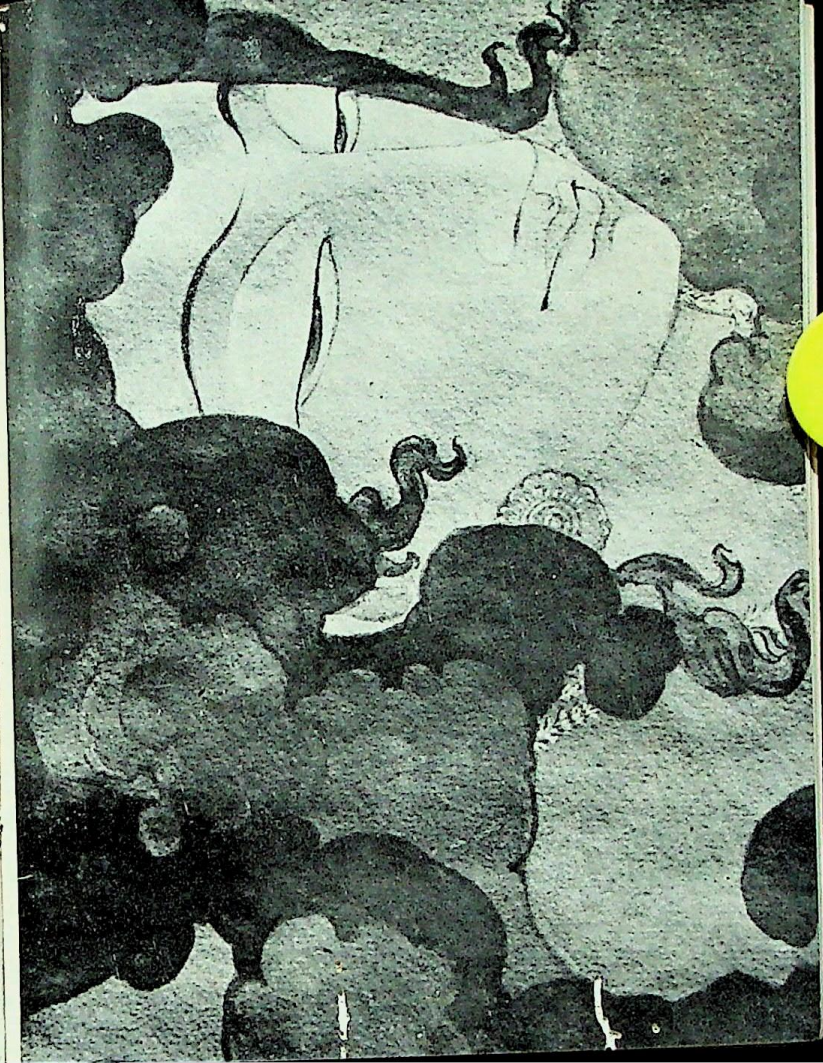
These be thy guides—and faithfully preserve,
The marks I give thee : or e'en more, observe,
Where painted emblems holy wealth design,
Kuvera's treasures—that abode is mine.
Haply its honours are not now to boast,
Dimmed by my fate, and in my exile lost.
For when the sun withdraws his cheering rays,
Faint are the charms the Kamala displays.

८०

गत्वा सद्यः कलभतनुतां तत्परित्राणहेतोः
क्रीडाशैले प्रथमकथिते रम्यसानौ निषण्णः ।
अर्हस्यन्तर्भवनपतितां कर्तुमल्पाल्पभासं
खद्योतालीविलसितनिभां विद्युदुन्मेषदृष्टिम् ॥

८१

तन्वी श्यामा शिखरदशना पक्वबिम्बाधरोष्ठी
मध्ये क्षामा चकितहरिणीप्रेक्षणा निम्ननाभिः ।
श्रोणीभारादलसगमना स्तोकनम्रा स्तनाभ्यां
या तत्र स्याद्युवतिविषये सृष्टिराद्येव धातुः ॥



To those loved scenes repaired, that awful size,
Like a young elephant, in haste disguise ;
Lest terror seize my fair one, as thy form
Hangs o'er the hillock, and portends the storm.
Thence to the inner mansion bend thy sight,
Diffusing round a mild and quivering light ;
As when, through evening shades, soft flashes play
Where the bright fire-fly wings his glittering way.

There, in the fane, a beauteous creature stands,
The first best work of the Creator's hands ;
Whose slender limbs inadequately bear
A full-orbed bosom, and a weight of care ;
Whose teeth like pearls, whose lips like Bimbas show,
And fawn-like eyes still tremble as they glow.

८२

तां जानीयाः परिमितकथां जीवितं मे द्वितीयं
दूरीभूते मयि सहचरे चक्रवाकीमिवैकाम् ।
गाढोत्कण्ठां गुरुषु दिवसेष्वेषु गच्छत्सु बालां
जातां मन्ये शिशिरमथितां पद्मिनीं वाऽन्यरूपाम् ॥

८३

नूनं तस्याः प्रबलरुदितोच्छूननेत्रं प्रियाया
निःश्वासानामशिशिरतया भिन्नवर्णाधरोष्ठम् ।
हस्ते न्यस्तं मुखमसकलव्यक्ति लम्बालकत्वा-
दिन्दोर्दैन्यं त्वदनुसरणक्लिष्टकान्तेर्बिभर्त्ति ॥

Lone as the widowed Chakravaki mourns,
Her faithful memory to her husband turns,
And sad, and silent, shalt thou find my wife,
Half of my soul, and partner of my life,
Nipped by chill sorrow, as the flowers enfold
Their shrinking petals from the withering cold.

I view her now ! Long weeping swells her eyes,
And those dear lips are dried by parching sighs.
Sad on her hand her pallid cheek declines,
And half unseen through veiling tresses shines ;
As when a darkling night the moon enshrouds,
A few faint rays break straggling through the Clouds.

८४

आलोके ते निपतति पुरा सा बलिव्याकुला वा
मत्सादृश्यं विरहतनुताभावगम्यं लिखन्ती ।
पृच्छन्ती वा मधुरवचनां सारिकां पञ्जरस्थां
कच्चिद्भर्त्तुः स्मरसि निभृते त्वं हि तस्य प्रियेति ॥

८५

उत्सङ्गे वा मलिनवसने सौम्य निक्षिप्य वीणां
मद्गोत्राङ्कं विरचितपदं गेयमुद्गातुकामा ।
तन्त्रीरार्द्रा नयनसलिलैः सारयित्वा कथञ्चि-
द्भूयो भूयः स्वयमपि कृतां मूर्च्छनां विस्मरन्ती ॥

Now at thy sight I mark fresh sorrows flow,
And sacred sacrifice augments her woe.
I mark her now with Fancy's aid retrace
This wasted figure and this haggard face.
Now from her favourite bird she seeks relief,
And tells the tuneful Sarika her grief;
Mourns o'er the feather'd prisoner's kindred fate,
And fondly questions of its absent mate.

In vain the lute for harmony is strung,
And round the robe-neglected shoulder slung;
And faltering accents strive to catch in vain
Our race's old commemorative strain:
The falling tear, that from reflection springs,
Corrodes incessantly the silvery strings;
Recurring woe still pressing on the heart,
The skilful hand forgets its grateful art,
And, idly wandering, strikes no measured tone,
But wakes a sad wild warbling of its own.

८६

शेषान् मासान् गमनदिवसस्थापितस्यावधेर्वा
विन्यस्यन्ती भुवि गणनया देहलीमुक्तपुष्पैः ।
संयोगं वा हृदयनिहितारम्भमासादयन्ती
प्रायेणैते रमणविरहे ह्यङ्गनानां विनोदाः ॥

८७

सव्यापारामहनि न तथा पीडयेन्मद्वियोगः
शङ्के रात्रौ गुरुतरशुचं निर्विनोदां सखीं ते ।
मत्सन्देशैस्सुखयितुमलं पश्य साध्वीं निशीथे
तामुन्निद्रामवनिशयनां सन्नवातायनस्थः ॥

At times, such solace animates her mind
As widowed wives in cheerless absence find ;
She counts the flowers, now faded on the floor,
That graced with monthly piety the door.
Thence reckons up the period, since from home,
And far from her, was I compelled to roam ;
And deeming, fond, my term of exile run,
Conceives my homeward journey is begun.

Lightened by tasks like these, the day proceeds ;
But much I dread a bitterer night succeeds,
When thou shalt view her on the earth's cold breast,
Or lonely couch of separation rest,
Disturbed by tears those pallid cheeks that burn,
And visions of her dearer half's return.

८८

आधिक्षामां विरहशयने सन्निकीर्णैकपार्श्वां
प्राचीमूले तनुमिव कलामात्रशेषां हिमांशोः ।
नीता रात्रिः क्षणमिव मया सार्द्धमिच्छारतैर्या
तामेवोष्णैर्विरहजनितैरश्रुभिर्यापयन्तीम् ॥

८९

निःश्वासेनाधरकिसलयक्लेशिना विक्षिपन्तीं
शुद्धस्नानात् परुषमलकं नूनमागण्डलम्बम् ।
मत्संयोगः क्षणमपि भवेत् स्वप्नजोऽपीतिनिद्रा-
माकांक्षन्तीं नयनसलिलोत्पीडरुद्धावकाशाम् ॥

Now seeking sleep, a husband to restore ;
And waking now, his absence to deplore ;
Deprived of slumber by returning woes,
Or mocked by idle phantoms of repose ;
Till her slight form, consumed by ceaseless pain,
Shews like the moon, fast hastening to its wane.

Crisp from the purifying wave, her hair
Conceals the charms, no more her pleasing care ;
And, with neglected nails, her fingers chase,
Fatigued, the tresses wandering o'er her face.

९०

आद्ये बद्धा विरहदिवसे या शिखा दाम हित्वा
शापस्यान्ते विगलितशुचा या मयोद्वेष्टनीया ।
स्पर्शक्लिष्टामयमितनखेनासकृत् सारयन्तीं
गण्डाभोगात् कठिनविषमामेकवेणीं करेण ॥

९१

पादानिन्दोरमृतशिशिरान् जालमार्गप्रविष्टान्
पूर्वप्रीत्या गतमभिमुखं सन्निवृत्तं तथैव ।
चक्षुः खेदात् सलिलगुरुभिः पक्ष्मभिश्छादयन्तीं
साभ्रेऽह्नीव स्थलकमलिनीं न प्रबुद्धां न सुप्ताम् ॥

Firm winds the fillet, as it first was wove,
When fate relentless forced me from my love ;
And never flowery wreaths, nor costly pearls,
Must hope to decorate the fettered curls ;
Loosed by no hand, until, the law divine
Accomplished, that delighted hand is mine.

Dull as the flower when clouds through aether sweep,
Not wholly waking, nor resigned to sleep,
Her heavy eyelids languidly unclose
To where the moon its silvery radiance throws
Mild through the chamber : once a welcome light ;
Avoided now; and hateful to her sight.

९२

सा सन्न्यस्ताभरणमबला कोमलं धारयन्ती
शय्योत्सङ्गे निहितमसकृद्दुःखदुःखेन गात्रम् ।
त्वामप्यश्रु जललवमयं मोचयिष्यत्यवश्यं
प्रायः सर्वो भवति करुणावृत्तिरार्द्रान्तरात्मा ॥

९३

जाने सख्यास्तव मयि मनःसम्भृतस्नेहमस्मा-
दित्थम्भूतां प्रथमविरहे तामहं तर्कयामि ।
वाचालं मां न खलु सुभगम्मन्यभावः करोति
प्रत्यक्षं ते निखिलमचिराद्भ्रातरुक्तं मया यत् ॥

Those charms that glittering ornaments oppress,
Those restless slumbers that proclaim distress,
That slender figure worn by grief severe,
Shall surely gain thy sympathizing tear.
For the soft breast is swift to overflow,
In moist compassion, at the claims of woe.

The same fond wife as when compelled to part,
Her love was mine, I still possess her heart.
Her well-known faith this confidence affords,
Nor vain conceit suggests unmeaning words.
No boaster I ! and time shall quickly teach,
With observation joined, how just my speech.

९४

रुद्धापाङ्गप्रसरमलकैरञ्जनस्नेहशून्यं
प्रत्यादेशादपि च मधुनो विस्मृतभ्रूविलासम् ।
त्वय्यासन्ने नयनमुपरिस्पन्दि शङ्के मृगाक्ष्या
मीनक्षोभाकुलकुवलयश्रीतुलामेष्यतीति ॥

९५

वामश्चास्याः करुहपदैर्मुच्यमानो मदीयै-
र्मुक्ताजालं चिरपरिचितं त्याजितो दैवगत्या ।
सम्भोगान्ते मम समुचितो हस्तसंवाहनानां
यास्यत्यूरुः कनककदलीस्तम्भगौरश्चलत्वम् ॥

९६

तस्मिन् काले जलद यदि सा लब्धनिद्रासुखा स्यात्
तत्रासीनः स्तनितविमुखो याममात्रं सहेथाः ।
मा भूदस्याः प्रणयिनि मयि स्वप्नलब्धे कथञ्चित्
सद्यः कण्ठच्युतभुजलताग्रन्थि गाढोपगूढम् ॥

O'er her left limbs shall glad pulsations play,
And signs auspicious indicate the way ;
And like the lotus trembling on the tide,
While its deep roots the sportive fish divide,
So tremulous throbs the eye's enchanting ball,
Loose o'er whose lids neglected tresses fall.
Soothed by expected bliss, should gentle sleep
O'er her soft limbs and frame exhausted creep,
Delay thy tidings, and suspend thy flight,
And watch in silent patience through the night.
Withhold thy thunders, lest the awful sound
Her slumber banish, and her dreams confound ;
Where her fond arms, like winding shrubs, she flings
Around my neck, and to my bosom clings.

९७

तामुत्थाय स्वजलकणिकाशीतलेनानिलेन
प्रत्याश्वस्तां सममभिनवैर्जालकैर्मालतीनाम् ।
विद्युत्कम्पस्तिमितनयनां त्वत्सनाथे गवाक्षे
वक्तुं धीरस्तनितवचनैर्मानिनीं प्रक्रमेथाः ॥

९८

भर्तुर्मित्रं प्रियमविधवे विद्धि मामम्बुवाहं
तत्सन्देशान्मनसि निहितादागतं त्वत्समीपम् ।
यो वृन्दानि त्वरयति पथि श्राम्यतां प्रोषितानां
मन्द्रस्निग्धैर्ध्वनिभिरबलावेणिमोक्षोत्सुकानि ॥

Behold her rising with the early morn,
Fair as the flower that opening buds adorn ;
And strive to animate her drooping mind
With cooling rain-drops and refreshing wind ;
Restrain thy lightnings, as her timid gaze
Shrinks from the bright intolerable blaze ;
And murmuring softly, gentle sounds prepare,
With words like these to raise her from despair :—

'Oh, wife adored ! whose lord still lives for thee ;
'Behold his friend and messenger in me ;
'Who now approach thy beauteous presence, fraught
'With many a tender and consoling thought !
'Such tasks are mine :—where absent lovers stray,
'I speed the wanderer lightly on his way ;
And, with my thunders, teach his lagging mind
ew hopes the braid of absence to unbind.

९९

इत्याख्याते पवनतनयं मैथिलीवोन्मुखी सा
त्वामुत्कण्ठोच्छ्वसितहृदया वीक्ष्य सम्भाष्य चैवम् ।
श्रोष्यत्वस्मात् परमवहिता सौम्य सीमन्तिनीनां
कान्तोदन्तः सुहृदुपगतः सङ्गमात् किञ्चिदूनः ॥

१००

तामायुष्मन् मम च वचनादात्मनश्चोपकर्त्तुं
ब्रूया एवं तव सहचरो रामगिर्य्याश्रमस्थः ।
अव्यापन्नः कुशलमबले पृच्छति त्वां वियुक्तां
भूतानां हि क्षयिषु करणेष्वाद्यमाश्वास्यमेतत् ॥

As beauteous Maithili with glad surprise
Bent on the Son of air her opening eyes,
So my fair partner's pleased uplifted gaze
Thy friendly presence with delight surveys.
She smiles, she speaks, her misery foregoes,
And deep attention on thy words bestows ;
For such dear tidings happiness impart,
Scarce less than mutual meeting to the heart.

Being, of years protracted, aid thy friend,
And with my words thine own suggestions blend !
Say thus : 'Thy lord oe'r Rama's mountain strays,
'Nor cares but those of absence blight his days.
'His only wish by me his friend to know,
'If he is blest with health, that thou art so :
'For still this fear especially must wait
'On every creature of our passing state.

१०१

अङ्गेनाङ्गं सुतनु तनुना गाढतप्तेन तप्तं
सास्रेणाश्रुद्रुतमविरतोत्कण्ठमुत्कण्ठितेन ।
दीर्घोच्छ्वासं समधिकतरोच्छ्वासिना दूरवर्ती
सङ्कल्पैस्तैर्विशति विधिना वैरिणा रुद्धमार्गः ॥

१०२

शब्दाख्येयं तदपि किल ते यः सखीनां पुरस्तात्
कर्णे लोलः कथयितुमभूदाननस्पर्शलोभात् ।
सोऽतिक्रान्तः श्रवणविषयं लोचनाभ्यामदृश्य-
स्त्वामुत्कण्ठाविरचितपदं मन्मुखेनेदमाह ॥

'What though to distance driven by wrath divine,
'Imagination joins his form with thine.
'Such as I view, is his emaciate frame;
'Such his regrets; his corching pangs the same;
'To every sigh of thine his sigh replies,
'And tears responsive trickle from his eyes.

'By thee unheard, by those bright eyes unseen,
'Since fate resists, and regions intervene,
'To me the message of his love consigned
'Portrays the suffering of his constant mind.
'Oh! where he present, fondly would he seek,
'In secret whisper, that inviting cheek;
'Woo thee in close approach, his words to hear,
'And breathe these tender accents in thine ear.'

१०३

श्यामास्वङ्गं चकितहरिणीप्रेक्षिते दृष्टिपातान्
गण्डच्छायं शशिनि शिखिनां बर्हभारेषु केशान् ।
उत्पश्यामि प्रतनुषु नदीवीचिषु भ्रूविलासान्
हन्तैकस्थं क्वचिदपि न ते चण्डि सादृश्यमस्ति ॥

१०४

त्वामालिख्य प्रणयकुपितां धातुरागैः शिलाया-
मात्मानं ते चरणपतितं यावदिच्छामि कर्तुम् ।
अस्रैस्तावन्मुहुरुपचितैर्दृष्टिरालुप्यते मे
क्रूरस्तस्मिन्नपि न सहते सङ्गमं नौ कृतान्तः ॥

"Goddess beloved! how vainly I explore
"The world, to trace the semblance I adore.
"Thy graceful form the flexile tendril shews,
"And like thy locks the peacock's plumage glows;
"Mild as thy cheeks, the moon's new beams appear,
"And those soft eyes adorn the timid deer;
"In rippling brooks thy curling brows I see,
"But only view combined these charms in thee.

"E'en in these wilds our unrelenting fate
"Proscribes the union, love and art create:
"When, with the colours that the rock supplies,
"O'er the rude stone thy pictured beauties rise,
"Fain would I think, once more we fondly meet,
"And seek to fall in homage at thy feet;—
"In vain;—for envious tears my purpose blight,
"And veil the lovely image from my sight.

१०५

धारासिक्तस्थलसुरभिणस्त्वन्मुखस्यास्य बाले
दूरीभूतं प्रतनुमपि मां पञ्चबाणः क्षिणोति ।
घर्म्मान्तेऽस्मिन् विगणय कथं वासराणि व्रजेयु-
र्दिवसंसक्तप्रविततघनव्यस्तसूर्य्यातपानि ॥

१०६

मामाकाशप्रणिहितभुजं निर्दयाश्लेषहेतो-
र्लब्धायास्ते कथमपि मया स्वप्नसन्दर्शनेषु ।
पश्यन्तीनां न खलु बहुशो न स्थलीदेवतानां
मुक्तास्थूलास्तरुकिसलयेष्वश्रुलेशाः पतन्ति ॥

"Why should the god who wields the five-fold dart
"Direct his shafts at this afflicted heart;
"Nor spare to agonize an aching breast,
"By sultry suns and banishment oppressed?
"Oh, that these heavy hours would swiftly fly,
"And lead a happier fate, and milder sky!

"Believe me, dearest, that my doom severe
"Obtains from heavenly eyes the frequent tear;
"And where the spirits of these groves attend
"The pitying drops in pearly showers descend,
"As oft in sleep they mark my outstretched arms,
"That clasp in blissful dreams thy fancied charms,
"Play through the air, and fold in fond embrace
"Impassive matter and etherial space.

१०७

भित्त्वा सद्यः किसलयपुटान् देवदारुद्रुमाणां
ये तत्क्षीरस्रुतिसुरभयो दक्षिणेन प्रवृत्ताः ।
आलिङ्ग्यन्ते गुणवति मया ते तुषाराद्रिवाताः
पूर्व्वं स्पृष्टं यदि किल भवेदङ्गमेभिस्तवेति ॥

१०८

सङ्क्षिप्येत क्षणमिव कथं दीर्घयामा त्रियामा
सर्वावस्थास्वहरपि कथं मन्दमन्दातपं स्यात् ।
इत्थं चेतश्चटुलनयने दुर्लभप्रार्थनं मे
गाढोष्णाभिः कृतमशरणं त्वद्वियोगव्यथाभिः ॥

"Soft and delightful to my senses blows
"The breeze that southward wafts Himalaya's snows,
"And rich impregnated with gums divine,
"Exuding fragrant from the shattered pine,
"Diffuses sweets to all, but most to me ;—
"Has it not touched ? does it not breathe of thee ?

"What are my tasks ?—to speed the lagging night,
"And urge impatiently the rising light :
"The light returned, I sicken at the ray,
"And shun as eagerly the shining day :
"Vain are my labours in this lonely state ;
"But fate proscribes, and we mut bow to fate.

१०९

नन्वात्मानं बहु विगणयन्नात्मना नावलम्बे
तत् कल्याणि त्वमपि सुतरां मा गमः कातरत्वम् ।
कस्यात्यन्तं सुखमुपगतं दुःखमेकान्ततो वा
नीचैर्गच्छत्युपरि च दशा चक्रनेमिक्रमेण ॥

११०

शापान्तो मे भुजगशयनादुत्थिते शार्ङ्गपाणौ
मासानेतान् गमय चतुरो लोचने मीलयित्वा ।
पश्चादावां विरहगुणितं तं तमात्माभिलाषं
निर्वेक्ष्यावः परिणतशरच्चन्द्रिकासु क्षपासु ॥

" Let then my firmness save thee from despair,
" Who trust myself, nor sink beneath my care :
" Trust to futurity ; or still we view
" The always wretched, always blest, are few :
" Life like a wheel's revolving orb, turns round,
" Now whirled in air, now dragged along the ground.

" When from his serpent couch, that swims the deep,
" Sarangi rises from celestial sleep ;
" When four more months, unmarked, have run
their course ;
" To us all gloom—the curse has lost its force :
" The grief from separation born expires,
" And Autumn's nights reward our chaste desires.

१११

भूयश्चापि त्वमसि शयने कण्ठलग्ना पुरा मे
निद्रां गत्वा किमपि रुदती सत्वरं विप्रबुद्धा ।
सान्तर्हासं ग्रथितमसकृत् पृच्छतश्च त्वया मे
दृष्टः स्वप्ने कितव रमयन् कामपि त्वं मयेति ।।

११२

एतस्मान्मां कुशलिनमभिज्ञानदानाद्विदित्वा
मा कौलीनादसितनयने मय्यविश्वासिनी भूः ।
स्नेहानाहुः किमपि विरहध्वापदस्ते ह्यभोगा-
दिष्टे वस्तुन्युपचितरसाः प्रेमराशीभवन्ति ।।

" Once more I view thee, as mine eyes unclose,
" Laid by my side, and lulled by soft repose ;
" And now I mark thee startle from thy sleep,
" Loose thy enfolding arms, and wake to weep :
" My anxious love long vainly seeks reply ;
" Till, as the smile relumes that lucid eye,
" Thy arch avowal owns, that jealous fear
" Affrighted slumber, and aroused the tear.

" While thus, O goddess with the dark black eyes !
" My fond assurance confidence supplies,
" Let not the tales that idle tatlers bear,
" Subvert thy faith, nor teach thee to despair.
" True love, no time nor distance can destory ;
" And, independent of all present joy,
" It grows in absence, as renewed delight,
" Some dear memorials, some loved lines excite."

११३

कच्चित् सौम्य व्यवसितमिदं बन्धुकृत्यं त्वया मे
प्रत्यादेशान्न खलु भवतो धीरतां तर्कयामि ।
निःशब्दोऽपि प्रदिशसि जलं याचितश्चातकेभ्यः
प्रत्युक्तं हि प्रणयिषु सतामीप्सितार्थक्रियैव ॥

११४

एतत्कृत्वा प्रियसमुचितं प्रार्थनं चेतसो मे
सौहार्दाद्वा विधुर इति वा मय्यनुक्रोशबुद्ध्या ।
इष्टान् देशान् विचर जलद प्रावृषा सम्भृतश्री-
र्मा भूदेवं क्वचिदपि न ते विद्युता विप्रयोगः ॥

इति श्रीकालिदासविरचितं मेघदूतं सम्पूर्णम्

Such, vast Dispenser of the dews of heaven !
Such is my suit, and such thy promise given :
Fearless, upon thy friendship I rely,
Nor ask that promise, nor expect reply.
To thee the thirsty Chatakas complain ;
Thy only answer is the falling rain :
And still such answer from the good proceeds,
Who grant our wishes, not in words, but deeds.

And all my wishes tenderly fulfil !
Then, to whatever scenes invite thy way,
Waft thy rich stores, and grateful glooms convey ;
And ne'er may destiny, like mine, divide
Thy brilliant spouse, the lightning, from thy side !

THE END

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